



Social Questions Bulletin

The Methodist Federation for Social Action, an unofficial membership organization, founded in 1907, seeks to deepen within the Church, the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solutions and to promote social action in the spirit of Jesus. The Federation stands for the complete abolition of war. The Federation rejects the method of the struggle for profit as the economic base for society and seeks to replace it with social-economic planning to develop a society without class or group discriminations and privileges. In seeking these objectives, the Federation does not commit its members to any specific program, but remains an inspirational and educational agency, proposing social changes by democratic decisions, not by violence.

Volume 51

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No. 2

Heartbreak

November 18, 1960, Hamish Scott MacKay and William Albert Mackie, of Portland, Oregon, were deported; the former to Canada, the latter to Finland. MacKay was arrested in 1949, Mackie in 1952, each charged with membership in the Communist Party during the Depression Thirties. This charge was denied by both men. Mrs. William Curl, secretary of the Oregon Committee for the Protection of Foreign Born, reports: "They had Immigration hearings with the usual 'Walter-McCarran justice.' They were found 'guilty' on the testimony of a sorry lot of paid informers (including the notorious Paul Crouch)—excessive drinkers, a forger who perjured himself, a former spy for the Portland 'red squad.'" MacKay said: "People I did not know testified to having seen me at meetings I never attended."

Even if the charges of Communist Party membership had been true, such membership was not a reason for deportation at that time. It only became so more than a decade later, in 1952, when Congress enacted the Walter-McCarran law.

Oregon friends of MacKay and Mackie, including Mrs. Curl and our Rev. Mark Chamberlin, worked long and hard to avert deportation. Many others rallied to their support, including Congresswoman Edith Green, members of the press, clergy, professors, students, union members, and Senator Wayne Morse, who asked Secretary of State Christian Herter to present the case of these two men to President Eisenhower for consideration for Executive Clemency, warning that their cases represented a "shocking example of inhumanity to man," and that their deportation would do us great harm in our foreign relations. Nothing was done.

Hamish MacKay

Martina Curl writes that Hamish MacKay came to the U.S. more than 30 years ago, and settled in Oregon at the beginning of the Depression, in the 1930s. He married, the oldest son was born when conditions were the worst. He joined a union of unemployed, the Workers Alliance, to help solve the problems that beset him and so many others—how to feed and shelter his family. At the beginning of World War II his wife left him, with two boys, the youngest a baby in arms. Until he married his present wife, Anna Belle, in 1949, he was both father and mother to his boys,

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Behind the Headlines

We have to wait for the headlines about Cuba, the Congo, Laos, and also about the effectiveness of the reactionary coalition in Congress to tell us how much, and what kind, of reality is behind the forceful words of the President's Inaugural Address concerning peace and freedom. This gives us an opportunity to call attention to the challenge flung down before the guardians of the religious conscience of our nation in an address to the American Association for the Advancement of Science which drew an inside page headline in The New York Times. It was given by a visitor from England, Sir Charles Percy Snow. Son of a clerk in a shoe factory, through scholarships he became a Fellow of Christ College, Cambridge University, and from 1930-1950 did there "some respectable work in molecular physics." Since 1932 he has also been engaged in writing a series of eight novels, three yet to come, dealing with the relations between science, government and literature. The Times considers him to be "perhaps the most successful interpreter of these three worlds now writing in Britain or America."

"Community of Fear"

The background for the Snow challenge, filled in to the last detail, was provided by a pamphlet recently issued by the Center for the Study of Democratic Institutions. This Center is now the main activity of the Fund for the Republic, which is an offshoot of the Ford Foundation. The title of the pamphlet, "Community of Fear," taken from a Foreword, does not express its scope and purpose. Its authors, one a geochemist, and the other a business technician, have previously cooperated in this area. They were asked by the Center to answer two questions: What is the nature of the (nuclear) arms race? What are the consequences of its perpetuation likely to be?

The answers are packed with factual information concerning: the terrifying increase in the destructive capacity of the weapons being produced in the nuclear arms race; the fallacy of their deterrent value, and also of the limited war tactic; the increase of risks by the spread of nuclear military technology and weapons, and also from the gaining of policy-making powers by the military with their industrial and scientific auxiliaries. All this makes the reading and critical analysis of the pamphlet a must for those who speak or write on its destiny-making subject. (In-

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often going to PTA meetings carrying the youngest. He tried many times to get citizenship papers, but was refused.

Five or six times his deportation was ordered; two weeks he spent in jail until friends could raise \$5000 for bail; economic problems were habitual. Yet through these years of anxiety and insecurity he and Anna Belle MacKay have raised two fine sons. Jim, the older, now is a man with a family of his own. Ronald, the younger, is an outstanding student, a senior at Sunset High School, Beaverton. His fellow students, and the faculty, sent ten telegrams in an effort to prevent the deportations. One read:

"Family hold highest esteem in community. Son Ronald asset to American school and community."

Through all the worry and harassment, MacKay has not given an inch in his determination to exercise his right to associate with his friends and to speak out against injustices. He was interviewed many times by Portland papers, radio and T V. He said:

"I have never advocated the forceful overthrow of this or any other government. I was against acts of violence..."

Asked how he felt about his past, he answered:

"I'm proud of it. I had a hand in circulating the petition for unemployment insurance which later became the Wagner Act. At the time they didn't have such things... I was a member of the Workers Alliance. Its motto was, 'Put America Back to Work.' It was on one of their picket lines that I got arrested."

William Mackie

William Mackie was brought to the U.S. by his parents when he was eight months old. He was born in Finland while his parents were visiting there. He has lived in Oregon since he was ten years old. He too felt the Depression when he was a young man beginning to make his way. He too learned that joining with others was the best way to solve the problems that faced everyone, and he also belonged to the Workers Alliance—now considered to have been so "dangerous"—though then it was recognized by the government as a bargaining agent for the unemployed. During World War II Mackie served in the U.S. Army, and was given an honorable discharge about 1944. He made three unsuccessful attempts to get citizenship papers. His mother died in 1956, her death hastened by worry. His father, now eighty, suffers from a serious heart ailment. His two sisters have families, all American born. His only brother was lost at sea near Wake Island during World

War II. Mackie was a painter, and lived alone. He enjoys young people, and likes to hunt and fish.

Both Mackie and MacKay were asked to name people who attended meetings of the Oregon Committee for the Protection of Foreign Born. Both refused.

Mackie lost his appeal to the U.S. Supreme Court last spring, 5-4. In a dissenting opinion Justice Douglas said that Mackie was being sent into exile for "acts which the record revealed were utterly devoid of sinister implication."

Unnecessarily Cruel

The deportations of the two men were unnecessarily cruel. Mackie was told about six p.m. that he was to report at seven a.m. the next morning at the immigration office, for deportation on a nine a.m. plane to San Francisco, thence to Finland. He was unprepared, hoping to the last. He had to borrow a suitcase, and his father's overcoat, which was too thin. Mrs. William Heikkela met him in San Francisco and gave him the overcoat her late husband had been given in Finland, where he had been deported a few years ago, until public outrage forced his return home.

When Bill Mackie reported to immigration authorities he was taken to the airport and kept in custody until less than fifteen minutes before the plane took off. His relatives and friends waited at the gate for over an hour for the chance to say a last Goodbye. Many were weeping. Mackie's sister Lillian, worn out by worry, collapsed. One of the last things Mackie said before being taken away was: "It's going to be an interesting trip. I just hope the American people will bring me home soon."

Hamish MacKay was scheduled to report at the airport at five p.m. the same day. Filled with indignation over the mistreatment of Mackie and his family, representatives of the Oregon committee went to Mr. Turner, head of the Portland immigration service, and protested the cruelty of keeping the family apart when they could just as well have been with each other the last precious hour. They requested that MacKay's family be allowed to be with him at the airport. Mr. Turner became quite upset, and asked, "Do you believe in the U.S. form of government?" He walked off without saying whether or not the request would be granted.

Mrs. Curl, an eye-witness, recounts this incredible scene:

"The family were on their way to where they were told Hamish would be when Anna Belle, his wife, was called on a loud speaker. When she went to the desk an immigration official took her to where her husband was and told her to say good-bye, that he was going right away. Excitedly she turned to go after Jim and Ronnie but the official stopped her with—'Do you want to say good-bye to your husband or not?' MacKay's brother, realizing that Hamish was being taken away on an earlier flight, ran for the two boys, but they arrived too late to say good-bye, only in time to see him at the plane door, his coat pulled half off by guards who had his arms pinned back... Ronald turned away, closing his eyes and clenching his hands. Grief-stricken and angry, he did not see a concrete wall, and rammed his head into it, almost falling from the blow. The young children of friends and relatives started to cry, as did many others.

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BEHIND THE HEADLINES

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The authors present no solutions for the many problems they discuss. They hold that "like most problems, they are soluble once they are understood." However when the authors deal with "Factors preventing agreement on arms control and disarmament," and again with the recovery of value of civil defense, they recognize that beliefs as well as knowledge are involved. This is still more evident in their too brief and sketchy answer to the final question: "Is war obsolete?" Their point is that "If any one nation which possesses nuclear potential believes that the war system is not obsolete, it will be retained."

War Is Obsolete

What is involved here is the difference between technically obsolete and practically obsolete. The machinery in an industrial plant may be technically out of date, so that the owner is unable to replace it. But practically it is not yet obsolete, and the owner is faced with the consequences of trying to run it. That is where we are regarding war. Technically war can no longer accomplish that for which it is undertaken. There is sufficient scientific agreement to establish that. The last sentence of the pamphlet is:

"Yet in the long run the grisly 'race' can produce no winner. In any future war the consolation prizes can only be surrender, stalemate or death."

But if there can be no winner there can be no surrender, and the stalemate can only be an "incomprehensible amount of mutual mass annihilation." So in putting this truth, which must be understood before the steps to end war and remove its underlying causes can be begun, the authors of this pamphlet bring a challenge to the professional guardians of the national conscience similar to that flung down by C. P. Snow in his address in New York to the scientists.

Moral Imperative

Snow holds that in scientific activity there is an imperative to moral action "which is at least as strong as the search for truth." That is the knowledge scientists have which is "more immediate and more certain than those who don't comprehend what science is." Taking the spread of nuclear weapons by the arms race as the most obvious example, he says that "all physical scientists know that it is relatively easy to make plutonium."

"We can work out the number of scientists and engineering personnel it takes for a nation to equip itself with fission and fusion bombs. We know that for a dozen or more states it will only take six years, perhaps less . . . This we know with the certainty of . . . engineering truth. We know with the certainty of statistical truth that if enough of these weapons are made—by enough different states—some of them are going to blow up, through accident, folly or madness . . ."

This knowledge, Snow holds, places upon scientists a responsibility much greater and different from that which they have as citizens. They have "a moral imperative to say what they know whether it makes them unpopular or worse."

He goes further. "We are faced with an either-or, and we

haven't much time. The "either" is the risk involved in accepting a restriction of nuclear armament, beginning with an agreement on the stopping of nuclear tests. The 'or' is the 'certainty of disaster.' It is the plain duty of scientists to explain this 'either-or.' It is a duty which seems to me to come from the moral nature of the scientific activity."

The challenge of this position to our religious leaders, reinforced by the activities of Linus Pauling and the scientists who support him, is plain. For centuries their religion has held up before all mankind the goal of a warless, weaponless world. Now this goal has become a practical necessity. In this matter religious faith has become religious truth, with a powerful emotional dynamic behind it. This situation brings the opportunity to fuse the common elements in religious and scientific truth that require the abolition of war in a concerted effort to arouse the nation to the necessity of now taking the first step to that end by stopping the nuclear arms race.—H. F. W.

Clarification: "Reflection upon a question raised concerning the phrase 'religion and anti-religion are no criteria for international actions' in my December column convinces me that a better putting of the point would be international actions. Religious deeds and anti-religious deeds may be. In that case action should be through and by the United Nations and not by the so-called Free World."

HEARTBREAK

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Reporters and T V men were disgusted with the Immigration Service. One reported shouted to Hamish, 'We'll see you back soon!' and Hamish replied, 'I'll bring the Constitution back when I come!' Later we found out that if MacKay hadn't asked his guard if he couldn't at least say good-bye to his wife, he would have been put on the plane without seeing anyone."

Shocked and Sickened

The next day the Immigration Service received a lot of criticism. Columnist Jack Scott wrote in the Vancouver (B.C.) Sun:

"If it's anti-American to be bewildered, shocked and sickened by the story of Hamish MacKay than I have to plead guilty.

"Bewildered, because it simply doesn't make sense that a nation so selfconscious and prideful of its role as a show-case of democracy . . . should be so implacably relentless in bird-dogging an obscure, part-time carpenter whose 'crime' was that he was 'agin' the government in the dirty thirties. "Shocked, because even a cursory examination of this case, and the many others like it, shows a mighty power to be mean, vicious and vindictive in persecuting a man for the convictions he once held . . .

"Sickened, because it is so clearly a medieval form of banishment and exile, on a technicality, patently for the purpose of using the threat of deportation as a weapon of fear and punishment for dissenters and non-conformists."

The New York Times and the New York Herald Tribune added criticism. The New York Post said editorially November 21:

"There are times when the U.S. seems to go out of its way to invite the slander that it is a nation without a

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heart . . . when the bloodless machinery of the Immigration Service . . . hunt down human quarry for deportation under the letter of the law with only the narrowest hypothetical relevance to national security . . . Our Immigration authorities are too often more interested in proving their efficiency than in protecting the country. The result is tragedy for their victims and sadness for the U.S."

Senator Morse was right when he said these deportations would harm our reputation abroad. Dagbladet, Oslo, Norway, said:

"The drama of the deported house painter (Mackie) is, politically speaking, a comedy, and be sure that those who occupy the front seats in the East are enjoying themselves. This fits badly with principles of freedom, justice and humanity about which the Western countries talk so loudly . . . This case makes us think of the novel, *The Ugly American*."

Another Norwegian paper said: "The deportations . . . were more effective anti-American propaganda than any major speech by Nikita Khrushchev." Finnish papers branded the deportations "inhuman" and barbaric."

Hamish MacKay was met in Vancouver, B.C., by members of the Carpenters' Local, and local ILWU representatives. These have been of great help to him in the past two months. A MacKay Defense Committee has been set up (Room 104, 307 West Broadway, Vancouver, B.C., Canada), and it is circulating a petition imploring the help of Senator Morse. MacKay is a member of our MFSA chapter in Portland. His mother is a descendant of one of the signers of the Declaration of Independence.

Mackie has been warmly greeted in Finland, and Finnish people are anxious to help him get back home.

Senator Morse has introduced two bills, S. 420 and S. 421, to effect the return of MacKay and Mackie by special act of Congress. Senator Morse said Senator Eastland stated he thought the deportation of Mackie was a mistake, was sympathetic to a bill for his return, and would study the MacKay case further. Senator Morse desires the support of Senator Maurine Neuberger and other West Coast Senators.

Hazel Anna Wolf

Another MFSA member, Hazel Anna Wolf of Seattle, is threatened with deportation to England, which she has never seen. She, too, has been ordered deported because of alleged membership in the Communist Party in 1939. She was born in Canada 62 years ago, and has lived in the U.S. forty years. Her daughter and five grandchildren are American citizens. "Why should I be sent into permanent exile? How shall I live?" Hazel Wolf asks. At a hearing in December, 1960, Mrs. Wolf's attorneys argued that the law providing for her deportation to a strange country was unconstitutional. The government attorneys answered that Congress could, without Constitutional restrictions, pass any law it pleased against non-citizens. Hearing this, Judge Charles M. Merrill of the Federal Court of Appeals commented that according to the government's argument Congress could pass a law that in cases where no country would receive a deportable alien, he could be "put on a raft and shoved into the ocean beyond the three-mile limit." John

Caughlan, Mrs. Wolf's attorney, warns that "If carried out, her deportation will establish a precedent. If they can send her to England, they can send her to outer Mongolia . . . This is an attempt to find a convenient dumping ground for exiles." Thousands of persons in the U.S., non-citizens and their families, have a direct stake in the outcome of Hazel Wolf's case.

David Ormsby-Gore, Minister of State of the British Government, requested the U.S. to reconsider its decision in Mrs. Wolf's case. In view of her arrested tuberculosis condition, he warned, "a drastic change in her environment could cause serious repercussions." But the U.S. government is unrelenting.

A temporary stay has been granted Mrs. Wolf, pending further court argument to test the harsh and unjust laws invoked by the government. The Seattle American Civil Liberties Union comments, in a friend-of-the-court brief filed in Mrs. Wolf's case:

"'Banishment' has rather a nasty ring. It has overtones of totalitarian persecution of dissenters for their political ideas . . . It has no place in a democracy . . . The deportation in this case aims at snuffing out an unorthodox ideology by expelling an individual who allegedly held that ideology many years ago. This is not a demonstration of the strength of democracy; it is an abject show of little faith. It is a banishment and should be dealt with accordingly."

(Early in February the Federal Appeals Court in San Francisco reversed the deportation order against Mrs. Wolf.)

Walter-McCarran Law

How is this shameful cruelty possible? Because non-citizens, legal permanent residents, no matter how long they have lived in the United States, are always subject to deportation under the Walter-McCarran law. They can be deported even after fifty years. There is no time limit. The fact that they came here as infants, went to school here, worked, raised their families here and are now middle-aged or elderly does not count. The fact that the United States is the only country they know, that whatever they are is the result of their living here and the country of their birth has become a strange land—this too does not matter. Under this law, they can be banished even after a lifetime, exiled forever from families and friends. As a final cruel blow, they are cut off from any social security payments, which are based on deductions from their own earnings. Thus William Heikkela's American-born widow is now deprived of her deceased husband's social security! In their old age these deportees are forced to support themselves in a country whose language they do not speak and in a land where they have no ties.

A Statute of Limitations

In no deportation proceedings are non-citizens charged with crimes, yet they are treated far worse than those who are. A person who commits a crime must be prosecuted within a certain number of years. Otherwise, even if apprehended, he cannot be prosecuted. In New York state there can be no prosecutions after five years have elapsed—the sole exceptions are murder and kidnapping. Prosecutions for all other crimes of whatever nature are barred after five years. Every state, and the federal government, has such a statute of limitations.

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Why? As time passes, memory fails, witnesses may die or their whereabouts may become unknown. So an accused person would have increasing difficulty in proving his innocence. A statute of limitations is an elementary principle of justice. This justice is accorded everyone—except the non-citizen in a deportation hearing. A non-citizen can never say, "Now I am safe." He can never know when Congress may change the law and make his conduct of years before grounds for such action. Congress has set a five-year limitation on prosecution for perjury, the memory of witnesses being considered unreliable after such time. But this limitation does not apply to protect a non-citizen in a deportation hearing. In the Mackie case two government informers testified to events twenty years old. Contrary to human custom, their memory was held to improve with the passing of time.

The language of the Bill of Rights is clear. Its rights are conferred upon all "persons"—not merely to citizens. Are not non-citizens persons? They pay taxes. They get married and have American-born children. They are persons if they are charged with crimes. In all these respects the law regards them as the equals of citizens. They only cease to be persons and become, as it were, sub-humans, when their very right to remain in the U.S. is in question. The law gives a non-citizen equal redress with a citizen if he is robbed of only a dollar. But when an Immigration Service official appears, the rights of non-citizens vanish nearly to zero. They lose their guarantee of freedom of speech and association (First Amendment), protection from arrest without a warrant (Fourth Amendment), freedom from retroactive laws (Article 1, Section 9), from cruel and unusual punishment (Eighth Amendment), nor is their life, liberty and property truly protected (Fifth Amendment). For them the "pursuit of happiness" proclaimed by the Declaration of Independence becomes meaningless. The words at the Statue of Liberty, "Give me your tired, your poor, your huddled masses, yearning to breathe free," begin to sound hollow.

Democracy Is Indivisible

The erosion of the rights of the foreign born has gone so far that now Congress is declared to possess absolute power over them. Congressman Dempsey says: "We have the power to enact a law that every red-headed alien shall be deported." The foreign born are treated as not having any rights Congress is bound to respect. Congressman Walder holds that Congress can impose any conditions in de-

portation or naturalization matters. The foreign born are useful pawns in the game reactionary Congressmen play to maintain the status quo.

But these same foreign born played a vital part in building this country. All of us, President Roosevelt said, "are immigrants or descendants of immigrants." Yet, as Will Maslow points out in the Columbia Law Review, tens of thousands of persons have been deported from this country without hearings. Democracy is indivisible. As Willard Uphaus said at the national meeting of the American Committee for the Protection of Foreign Born, in New York, January 14, 1961, "The Walter-McCarran-law destroys not merely unwanted foreigners, but it destroys our democracy." Absolute power over the foreign born, if it is not checked, will inevitably lead to absolute power over all Americans.

What We Can Do

We can write letters of encouragement to

William A. Mackie
c/o I. Reinikainen
Viipurinkata 29 A 27
Helsinki, Finland
Hamish S. MacKay
421 Westview Street
New Westminster, B.C.
Canada

Mrs. Hazel A. Wolfe
4316 Latona Avenue
Seattle 5, Washington

Send financial help to the

MacKay-Mackie Defense Committee
Room 104, 307 West Broadway
Vancouver 19, B.C., Canada
Hazel Anna Wolf Defense Committee
220 Second and Cherry Building
Seattle 4, Washington

Write your Congressman to support a Statute of Limitations to apply to the immigration and nationality laws of the U.S.

The American Bar Association called for such a Statute of Limitations, at its convention Feb. 23, 1960.

The 1960 Democratic Party platform states:

"We must remove the distinctions between native born and naturalized citizens to ensure full protection of our laws to all. There is no place in the United States for second-class citizenship. The protections provided by . . . Statutes of Limitation can be extended to non-citizens without hampering the security of our nation."

We are pleased to note the names, on a petition for a five-year Statute of Limitations, of a considerable number of Methodist ministers on the West Coast, MFSA members among them.

Not In Vain

We conclude with Martina Curl's heartfelt appeal:

"The anxiety and nerve strain, the sleep lost, the tears shed, the hours of loneliness—cannot be returned to these men (MacKay and Mackie) and their families and friends; but if all the suffering results in such a shout of protest that the Walter-McCarran Law will fall apart we can at least feel that it was not all in vain. I will close with a message from Anna Belle MacKay, who is

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A BUCK A MONTH

We seek to double our income, that we may more effectively reach members of The Methodist Church, and other friends, to help alert them on social issues, and encourage them to social action.

Each month we enclose a reply envelope. We ask for your Buck a Month—in addition to your subscription or annual membership contribution.

All you have to do is reach in your pocket NOW while you are reading this, take out a dollar, write your name and address on the back of the envelope, put your dollar in this envelope, and mail it.

Your response would be so helpful and encouraging to our cause! Thank you!

One Life Counts

On the evening of January 12, 1961, a service in tribute to Dr. Willard Uphaus was held in St. George's Protestant Episcopal Church in New York. Participating were Rabbi Robert Goldburg of New Haven; Dr. John W. Bradbury, editor of the Baptist "Watchman-Examiner"; the Rev. William Howard Melish, administrative chairman of the Religious Freedom Committee; the Rev. Lloyd F. Worley, of New Haven, MFSA president; and the Rev. Lee H. Ball, MFSA executive secretary.

Bishop John Wesley Lord, of the Washington Area of The Methodist Church, gave an uncompromising address. Bishop Lord said in part:

"Nothing is more sinister in America at this hour than the conspiracy of silence . . . a silence born of fear. We are becoming a silent people, afraid to speak out, unworthy to raise issues, holding our tongues lest we be charged with subversion. A hideous and nameless and faceless person has now infiltrated American life on every level. The informer invades every sanctity known to men . . . a malignant growth on our body politic who is an alien to . . . the human organism . . . He dares not face the man he accuses . . .

Bishop Lord praised men who do not take a holiday from history, and continued:

"Tonight we are met in a service of thanksgiving for our brother Willard Uphaus . . . Paying the price in his own life, he spoke for all of us. One life made the difference. He appealed to history for his vindication . . . He chose to follow the inner light.

"Willard, you have seen the threat of the informer and demonstrated a thrust for quality. So long as such witness exists in our land, democracy and freedom remain strong and virile . . . We honor and salute your courage and Christian character. You have shown to our nation and to the world how much *one man counts*."

Summer Vacations

It is not too early to begin planning 1961 vacations—at least not in the opinion of two MFSA members:

Dr. Jerome Davis announces an *International Goodwill Mission*, sailing from New York 14. Visit Italy, England, France, Western and Eastern Germany, Poland, Russia, Roumania, Czechoslovakia, Yugoslavia. Meet and talk with governmental leaders in all of these countries. Return to the U.S. about August 8. \$1595, New York to New York. Travel group limited to twenty-five. If interested, write at once to Jerome Davis, 489 Ocean Avenue, West Haven, Connecticut, for further details.

The Rev. Alfred S. Dale, Jr., of San Francisco, will lead a tour to the Holy Land—a pilgrimage to historical sites in Palestine, including visits in the Near East, Rome, Gene-

va, and a tour of the Cathedrals in Paris. The group will be privileged to talk with leaders in Egypt, Lebanon, Jordan as well as Israel. KLM jet from New York June 21, back to New York by jet from Paris July 16. Low cost tour \$1367 from New York, \$1598 from San Francisco, Los Angeles, Portland and Seattle. For a travel folder and other information write the Rev. Alfred S. Dale, Jr., c/o Grace Methodist Church, 21st and Capp Streets, San Francisco 10, California.

NOTES

Our congratulations to one of our vice presidents, the Rev. Edward L. Peet, Sacramento, on being named chaplain of the California Senate.

The February "Together" had an article, "Still No Room in Bethlehem," by Dorothy Clarke Wilson, author of several religious plays and novels, the wife of another of our vice presidents, the Rev. Elwin L. Wilson, superintendent of the Bangor District in Maine.

The Rev. Mark Chamberlin continues interesting and inspiring programs every Sunday evening in our Portland (Oregon) Chapter. In January the Rev. Richard Morford, director of the National Council for Soviet-American Friendship, and member of our New York Administrative Committee of the MFSA, spoke to our Portland Chapter.

Among those paying tribute to William W. Reid, honoring his retirement, at Riverside Church, New York, January 26, was the Rev. Loyd F. Worley, who noted that Bill Reid had always been loyal to the MFSA, standing with a minority not always popular.

We congratulate Dr. Caradine R. Hooten, of Washington, D.C., upon being elected general secretary of the Board of Christian Social Concerns of The Methodist Church. Dr. Hooten subscribes to our Bulletin.

The Rev. Clarence T. R. Nelson, superintendent of the Columbus District of the Lexington Conference, arranged two preaching appointments for Mr. Ball, in the Hilltop and Centenary Methodist churches in Columbus January 22. Mr. Ball attended the Ohio Pastors' Convention January 23-25, and on January 24 thirty-five persons were present at an MFSA luncheon.

Where violence comes from: A Bible-reading upholder of H. U. A. G. on January 18 shot and killed a graduate student at the University of California, and critically wounded Professor Thomas F. Parkinson, his real target who has been critical of the Committee. The killer, John Harrison Farmer, said he had another intended victim Professor Richard T. Drinnon. Drinnon said: "The poor man is seemingly a victim of the intense violence of our times." A note in Farmer's briefcase said: "Death in the name of God to all Communists. Death to all fellow travelers."

Write Mr. Paul H. Nitze, Assistant Secretary of Defense for International Security Affairs, to work for *comprehensive, total, stage-by-stage disarmament, with inspection*. Arms control is not enough, nor limitation of arms.

Negotiation between the US-USSR-Britain, aimed at permanent ban on all nuclear explosions, resumed February 7. Write Mr. John J. McCloy, Director of the U.S. Disarmament Administration, to press resolutely for this goal.

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often lonely these days:

"Just tell them that I hope a Statute of Limitations will be introduced and passed so that no more families will have to go through what we and the Mackie family had to go through."